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finally we translate our conclusion back into ordinary language. But arithmetic has become so engrafted into, or rather upon, ordinary language that the fact that we really use a medium for our reasoning, materially different from ordinary language is not readily perceived. It is, however, plain enough to be seen when algebra is used. The fact that algebra and arithmetic are only fit for certain limited ranges of reasoning is a circumstance of no moment whatever to the philosophy of the subject.

Ordinary logic-books labor under the tacit assumption that ordinary language is the only medium available for any general art of reasoning. It seems never to have occurred to any of the authors of such books that it would be worth while to inquire and find out whether it would not be possible to elaborate a medium for reasoning in general, analogous to algebra and such, that as in algebra we could translate our premises into the language of that medium, perform with advantage our reasonings to conclusions in that medium and then translate our conclusions back again into ordinary language. Quite contrariwise, the authors of ordinary logic-books of recent delivery while aware in a general way that divers and sundry persons have severally and actually worked out and submitted for approval each his own scheme and example for such a medium, have never paid to such schemes and examples any sort of competent attention preferring to assume an innuendal logical omniscience and follow the beaten track of pretentious inconsequence.

Those, however, who have thought it worth while to prosecute the inquiry above mentioned have found out that there is not one single art, but many arts of reasoning, and that of the various arts of reasoning possible, it is quite a question which one, if any single one, would on the whole prove to be the best fitted for reasoning in general. They see also that it may turn out that one *art* and the medium and algorism appropriate to the same will prove best adapted for one range of inferences, while another art and its medium and algorism will prove best for another range.

By inquiring into the various *arts* of reasoning, their media and algorisms respectively, there ensues an access of information regarding reasoning in general, so that it can be seen that a genuine *science* of reasoning can reasonably be expected after a due measure of such study. Hence the book under review is well worthy of attention and study.

FRANCIS C. RUSSELL.

THE PSYCHOLOGY OF SUGGESTION. A Research into the Subconscious Nature of Man and Society. By *Boris Sidis*, M. A., Ph. D., Associate in Psychology at the Pathological Institute of the New York State Hospital. With an Introduction by *Prof. William James*, of Harvard University. New York: D. Appleton & Co. 1898. Pages, x, 386.

The indorsement by so high an authority on psychological subjects as Professor James will be sure to attract attention to this work, although it makes no reference to the phenomena of so-called Spiritualism with which his name is sometimes

associated. Dr. Sidis does, however, deal with certain phenomena which are sometimes claimed by the adherents of that semi-cult, but he explains them without calling in the aid of spirits, regarding them as incidentals of the existence in man of a subconscious self in addition to the primary self of the ordinary conscious life. He refers to certain well-known cases of double and treble "personality" in proof of that existence, and as evidence that "the subconscious is not a mere unconscious physiological automatism, but a consciousness, a self in possession of memory, and even intelligence, and that this hidden intelligence may even possess some degree of self-consciousness." The facts cited by Dr. Sidis undoubtedly prove the existence, under abnormal environments at least, of a something which, for a period of shorter or longer duration, usurps the place of the primary personality.

The physiology of the subconscious factor is illustrated by an ingenious "plan of the organisation of the brain cells into groups, systems, communities, clusters, and constellations." By reference to this plan we can understand what is meant by the retraction of the processes of the brain cells, which Dr. Sidis supposes to be the cause of the dissociations that lie at the root of double personality, subliminal consciousness and related phenomena. As to the *character* of subconscious self, it is interesting to note that it is stupid, credulous, devoid of any sense of the true and rational, and, when cut off from the waking person, of all morality and conscience. It is, says Dr. Sidis, "essentially a brutal self," and has no true personality. Its chief characteristics would seem to be its great plasticity and suggestibility, and it is the seat of all the phenomena which come under the head of the psychology of suggestion. The experiments made by Dr. Sidis on this point are of great importance, and confirm the opinions that suggestibility is not confined to abnormal subjects, and that "the primary self alone possesses true personality, will, and self-control." How far they will lead to the solution of the problem of personality, Professor James appears to be doubtful, but we think the third part of the work, which treats of the suggestibility of crowds, throws considerable light on it. Dr. Sidis speaks of "the gregarious, the subpersonal, uncritical, social self, the mob self, and the suggestible subconscious self," as identical. It is, indeed, the social and hereditary element, representative of the past, which every one possesses in common, but which is the soil out of which are developed their distinctive personalities,—in other words, the *individuality*, which M. Ribot in his *Diseases of Personality* identifies with the organic factor. In this direction must be sought the solution of the problem of personality, and Dr. Sidis's work contains much that has an essential bearing on the subject.

C. STANILAND WAKE.

NATURAL CAUSES AND SUPERNATURAL SEEMINGS. By *Henry Maudsley*, M. D.  
Third Edition. Revised and Rewritten. London: Kegan Paul, Trench,  
Trübner & Co. 1897. Pages xi and 324.

The fact of this work having reached a third edition is evidence of the estimation in which it is held. In its present form it is not a mere reprint. The text of